

ATHARVA VEDA

॥अथर्ववेद॥

VOL. II

Complete in 6 vols.

Mantres in Sanskrit
with English Translation
and Transliteration

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Kānda I
प्रथमं काण्डम्

Vācaspatih
(Lord of Speech)

- L1.1** May, this day, the Lord of Speech (Vācaspati) assign to me the selves and powers of those tripleseven (triṣapteḥ) that roam all around wearing all the shapes and forms (rupāṇi). (3+7=10; 3x7=21; 3+5+7=15; 15+21x10=360) -(see also Av.I.27.1.).
- L1.2** O Lord of Speech, may you come again with the mind divine. O Lord of Wealth may you stay here in comfort. May I retain in me as the heard one. (i.e.all that I have heard of the Divine Revelation from the earliest sages).
- L1.3** May you stretch on the string tightly forward just here as it were the two ends of a bow (Thus, may you spread your arms of shelter). May the Lord of Speech so order (and bless) that I may retain what I learn as the heard one.
- L1.4** The Lord of Speech has been invoked.May we be united with true knowledge. I never be at variance with the divine Knowledge (the heard one).

Parjanyah

- I.2.1** We know the showering cloud as the father of the reed, with which an arrow is made, that nourishes in various ways. We also know very well earth, as its mother, the earth imparting profuse designs.
- I.2.2** O bow-string, may you bend round for us. Make our bodies hard as stone. Being strong and superior, may you dispel from us the miserliness and the malice.
- I.2.3** As the bow-strings embracing the wooden staff of the bow sing praises to the mighty whizzing arrow, O resplendent Lord, may you ward off the shining shaft from us.
- I.2.4** As the sharpened point of arrow stands between the heaven and earth, so may this reed grass stand between the disease and fatal dysenteric discharge.

Parjanyah etc.

- I.3.1** We all know the reed's father, this shower to be the cloud (rain cloud or God), having hundred fold generative power. With this (reed) I shall bring weal and comfort to your body. May there be your out-pouring on the earth. May it come out of you with a splash. (Parjanya).

I.3.2 We all know the reed as father to be the vital breath (or the friendly Lord) having hundred fold generative power. With this (reed) I shall bring weal and comfort to your body. May there be your out-pouring on the earth. May it come out of you with a splash (Mitra).

I.3.3 We all know the reed as the father to be the encompasser (sky or the venerable Lord) having hundred-fold generative power. With this (reed) I shall bring weal and comfort to your body. May there be your out-pouring on the earth. May it come out of you with a splash (Varun).

I.3.4 We all know the father of the reed, father to be the gladdener having hundred-fold generative power. With this (reed) I shall bring weal and comfort to your body. May there be your out-pouring on the earth. May it come out with a splash (Candra).

I.3.5 We all know the reed's father to be the Sun (or impeller or creator, Savitṛ) having hundred-fold generative power. With this (reed) I shall bring weal and comfort to your body. May there be your out pouring on the earth. May it and all of it, come out of you with a splash (Sūrya or Savitṛ).

I.3.6 Whatever urine is filled in your bowels (entrails), in both the groins and in the bladder, may all of it be released. May all of it come out with a splash.

I.3.7 I hereby open your urinary passage like the weir or dam of a tank. So may your urine be released. May all of it come out with a splash.

I.3.8 Orifice of your bladder has been opened like a flood gate holding the water of an ocean. So may your urine be released. May all of it come out with a splash.

I.3.9 As a small arrow let loose from an archer's bow flies forth, so may your urine be released. May all of it come out with a splash.

Āpah

I.4.1 As mothers always bring happiness to their children, in the same manner, the streams, nourishers of mankind, flow incessantly, adding milk and honey to their waters all the way. (Also Rg. I.23.16)

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I.4.2 May these streams of water which are contiguous to the Sun (in the sense that water is carried away by rays) and those waters with which the Sun is associated, be propitious to our sacred work and worship. (Also Rg. I.23.17)

I.4.3 I invoke the Lord for the divine waters which are enjoyed by the rays of the Sun. For these flowing streams, we offer our gratitude (to the Lord) (cf. Rg. I.23.18)

I.4.4 O learned persons, may you know that there is ambrosia in the waters; there is healing balm in them, and there are medicinal herbs; know this, and by their proper use become vigorous like horses and kine.(cf.Rg. I.23.19)

Āpah

I.5.1 Since, waters, you are the source of happiness, grant to us energy giving food, and an insight to enjoy your divine splendour. (also Rg. X.9.1)

I.5.3 May we, O waters, quickly come to you for food, shelter and procreant strength which you are always pleased to bestow upon us. (also Rg.X.9.3).

I.5.4 O waters, sovereigns of precious treasures, and granters of habitations to men, I solicit of you medicine (for the cure of my infirmities).

Āpah

I.6.1 May the divine waters be propitious to us, for the fulfillment of desires, and for our drinking. Let them shower on us joy and fearlessness. (also Rg. X.9.4)

I.6.2 Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all the healing herbs, and also the fire, the benefactor of the universe. (also Rg. I.23.20).

I.6.3 Waters, bring to perfection all disease-dispelling medicaments for the up-keep of my body, so that I may live long to see the bright sun. (also Rg. I.23.21).

I.6.4 May the waters of the desert be for our well-being; also for well-being the waters of the low lands. May the waters dug out from earth be for our well-being; also for well-being those , that have been brought in pitchers. May the rain-waters also be beneficial for us (joy-giving to us).

Agnih

I.7.1 O adorable Lord, may you bring here the vile informer (the deceit) who has confessed him-self. O Lord, our reverence to you, for surely you are (and you have been) the killer of the evil spirit or barbarism.

I.7.2 O most exalted Lord, O omniscient, O controller of body, may you consume butter and oil,(in a prescribed quantity), and make the deceit weep in mourning.

I.7.3 May the deceits, who are vagrants and vile informers, mourn, then O adorable Lord, adorable may and resplendent, accept our this oblation.

I.7.4 May the adorable and resplendent Lord with powerful arms push their deceits hard, so that everyone of them comes and speaks out, "this am I. I confess my guilt; I am here".

I.7.5 O knower of each and everyone, may we behold your might. O the Keepers of watchmen, let you expose the deceits to us. Having been branded by you on the fore-front, let all of them come here confessing their guilts themselves.

I.7.6 Take hold of them, O knower of each and every-one. You and your existence is for our sake. O adorable Lord, may you be our messenger and make the deceits weep and cry.

I.7.7 O adorable Lord, may you bring the sorcerers (deceits) here captive and bound. May the resplendent Lord thereafter also chop off their heads with his bolt.

Bṛhaspatih, Agni-Soma

I.8.1 May this sacrifice bring the deceits here as a river brings the foam. What-so-ever woman or man has been committing such frauds, let she or he confess it.

I.8.2 This one has come confessing. Let you welcome him. Subjugate him, O Lord Supreme. May the adorable Lord and the gladdener Lord pierce him through and through,

Agnih

I.8.3 O enjoyer of devotional bliss, despatch the progeny of the sorcerer (deceit) and lead it away. Make the deceit's eye, this as well as that, fall out.

I.8.4 O adorable Lord, knower of each and everyone, wherever you know the races of these vagrants in their hide-outs, may you, strengthened by your search of and finding, destroy them in hundreds, O adorable Lord.

Vasu

I.9.1 May the young sages, the resplendent Lord, the nourisher Lord, the venerable Lord, the friendly Lord and the adorable Lord keep riches in this man. May the old sages and all the enlightened ones keep him in the highest light.

I.9.2 O enlightened ones, may all the lights be under his command, whether of the Sun or of the fire or of the glittering gold. May our rivals be under our subjugation; may you make him ascend to the highest place of bliss.

I.9.3 O knower of each and every one, with the same sublime knowledge, with which you had been providing the resplendent Lord with draughts of nourishing drink, O adorable Lord, may you exalt this man. May you place him at the highest among his kinsfolk.

I.9.4 O adorable Lord, I have taken to myself their sacrifice, their splendour, their abundance of riches as well as their minds. May our rivals be under us. May you make him ascend to the highest place of bliss.

Asura

I.10.1 This bestower of life (asura) of the bounties of nature rules supreme. The will of the venerable Lord, the king of all, has to be complied with. Even then strengthened with prayer, I save this man from the wrath of the furious one (asuḥ=prāṇa).

Varuna

I.10.2 O venerable Lord, the king of all, our homage to your wrath.O furious Lord, you take not of all the (ghastly) treacherous sins. Thousands of others I urge along with him. May this servant of yours live through a hundred autumns.

I.10.3 For the false-hood and plenty of evil that you have been speaking with your tongue, I hereby get you released from the venerable Lord, the king of true ordinances

L10.4 I get you released completely from the watcher of all men very much agitated (in it) (arṇāvat). O formidable man, let you tell your kinsfolk here about it and respect our true (tenets) and knowledge.

Puṣan etc.

L11.1 O nourisher Lord, dedication (vaṣat) to you. At this birth let the close companion (aryaman, the gyanocologist) act as a wise accomplisher. May this lady who has been bearing children in the past in a normal way, start bring forth her child this time also. Let her relax her limbs for child-birth.

L11.2 Four quarters of the sky as well as four regions of the earth and bounties of Nature have given motion to the foetus. May they unclose it for easy birth.

L11.3 Let this woman, having easy child-birth unclose her. We hereby make the vagina expand. O woman, release your genitals. O courageous woman, let the child come out.

L11.4 It is not as if fastened in the flesh, nor in the fat, nor as if in the marrows. Let the dappled and slimy after-birth come down for the dog to eat. Let the after-birth (jarāyu) descend.

I.11.5 I split apart your passage of womb, apart the vagina, and apart both the groins.I split apart the son from the mother and the child from the after-birth. May the after-birth descend.

I.11.6 As the wind, as the mind and as the birds descend, so o foetus of ten months, may you descend along with the after-birth. May the after-birth descend.

Yakṣmā-Disease and Cure

I.12.1 Born first from the after-birth, a ruddy over-whelming , born of wind and the cloud, it (the puerperal fever) comes thundering with rain. May it spare our body. It goes on straight causing pain. Though being one, it progresses in three forms.

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I.12.2 To you, who cling to each and every part of the body burning (heat), we bow in reverence and offer oblations. We offer our oblations to the symptoms and sing of him who seized the joints of this man.

I.12.3 Relieve him from the headache and from the cough that has entered into his each and every joint. May the disease, that has been caused by the cloud, by the wind or by the heat, be cured by resorting to herbs and medicine from hills and plants collected from mountains.

L12.4 May it be well with the upper part of mine. May it be well with the lower part of mine. May it be well with four limbs of mine. May the whole of my body, be in perfect health.

Vidyut-Deterrent Homage to Lightning

L13.1 O Lord, homage (Namaste) be to you the lightning, homage to you the thundering. Homage be to you the raining hail and stones, with which you drive away the delinquent

L13.2 Homage be to you, O never falling from the moral height, due to which quality you gather warmth (influence). May you be gracious to ourselves and bestow happiness on our children.

L13.3 O never falling from the moral heights, let our homage be to you without fail. We pay homage to your weapon as well as to your influence. We know your supreme abode, the cave that is hidden in the centre of the ocean.

L13.4 O divine force, our homage be to you, whom all the enlightened ones create a powerful arrow for hurling. May you, winning laurels in battle, be gracious to us.

Yama

I.14.1 I have taken her riches (bhāga) as well as her reputation, as one takes a wreath from a tree. Like a big rooted tree (or a hill with big base), let her stay with her parents for a while.

I.14.2 This maiden, O king, is your bride.O ordainer, now let her behave (enjoy) so. May she be bound to her mother's home, or to that of brothers, or to that of her father's.

I.14.3 O prince, this maiden would keep the traditions of your family. We give her to you wholly and fully. Let her stay with her parents for a while, till her head is dressed and decorated.

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I.14.4 With the knowledge of family traditions, domestic customs and with an acquaintance with domestic cures and medicines, I bind your fortune as the sisters pack their valuables secure in an attache (or basket).

Sindhu etc.—Rivers

I.15.1 May the rivers flow to meet together, together the winds and also the birds together. May the excellent divine persons come to this sacrifice of mine. I hereby perform a sacrifice of confluence. (i.e.with a confluent oblation).

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I.15.2 Do come to this sacrifice of mine just here.O promoters of organization, good speakers, give encouragement to it. Let every beast come here. Whatever is wealth, let all wealth stay with the sacrificer.

I.15.3 The fountains of streams that flow to meet together unexhausted for ever, with all those confluent streams, may you make riches flow converging towards me.

I.15.4 The streams of melted butter, of milk, and of water flow to meet together, with all those confluent streams may you make riches flow converging towards me.

Agni

I.16.1 About the vagabonds, who invade our hamlet during the night of new moon, let the powerful leader Agni, the fourth one, the destroyer of robbers, inform us before hand.

Varuṇa, Agni and Indra

I.16.2 The venerable Lord (Varuṇa) has said about sīsa (a metal). The adorable Lord (Agni) approves the use of lead. The resplendent Lord (Indra) has given lead (the metal) to me. O dear one, that lead is the dispeller of robbers.

Sisam-Lead

I.16.3 This (lead) stands against all disturbances. This keeps in check the vagrants. With this I resist all those who are born as blood suckers.

I.16.4 If you kill our cow, our horse or our man, we shall pierce you with lead, so that you may no more be killer of our brave men.

Yositah-Dhamani-Artery

I.17.1 Let these ladies, who go around clad in blood-red robes, the veins, stand still devoid of vigour, like brotherless sisters.

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I.17.2 O you stop the lower one, O you stop the upper one, and O you the middle one, let you also stop. The smallest has stopped, let the large (great) artery (dhamani) also stop forsooth

I.17.3 Amidst hundreds of the arteries and thousands of the veins these medium ones have stopped still and with it their ends have become joined (and they thus vest together).

I.17.4 A large surface (dhanūḥ) of granules has come up around you. Let you keep quiet and rest in happiness.

Savitr-Impeller etc.

- L18.1** We remove the deformity marks disgracing beauty and drive malignity away. There-after we put in the marks full of grace and in this way we keep the malignity off our progeny.
- L18.2** The creator Lord (Savitr) has removed the pains out of her feet. The venerable Lord (Varuna), the friendly Lord (Mitra), and the Lord of justice (Aryaman) have removed the pains out of her hands. The bounteous favour (Anumati) has sent her out to us. The enlightened one (devāḥ) have urged her to marital bliss.
- L18.3** Whatever is unpleasing (frightening) in your self, in your body, or in your hair or in your looks, all that we remove with our words. May the divine creator Lord guide you aright.
- L18.4** The antelope-foot, the bull-tooth, the cow terrifier the blowing, the large licking lip and the pallid deformity, all this, we remove from us.

Indra

- L19.1** May the sharp piercing arrows not find us, nor those piercing from all sides. May you, O resplendent Lord, make the volleys of arrows fall scattered away from us on all the sides.

Indra and Man

I.19.2 Diverted away from us may fall the arrows, that have been shot or are yet to be shot at us. O divine arrows of men, may you pierce my enemies through and through.

Rudra

I.19.3 Be he our own or a stranger, be he one of our kinsmen, or an outsider, if he tries to enslave us, may the terrible punisher pierce these enemies of mine with a volley of arrows.

Devāḥ

I.19.4 Be he an enemy, or not an enemy, if he reviles us maliciously, may all the enlightened ones destroy him. Prayer is my inner armour, the closest mail.

Soma and Marut

I.20.1 O blissful Lord, may you be gliding without causing injury. May the cloud-bearing winds delight us at this sacrifice. May not a calamity reach us, nor a revilement (vilification). May not a malicious sin detect and find us out.

Mitra and Varuna

I.20.2 Slaughter of the sinfus, (The deadly weapon), that is going to be (flies today), the powerful missile of the wicked, may you, the enemies may you, the friendly and venerable Lord, keep far away from us.

Varuṇa

I.20.3 Murderous weapon, that comes from this side and that comes from the other side, O venerable Lord, may turn that away. May you bestow great happiness and protection on us and turn the deadly weapon far away.

Indra

I.20.4 Verily, you are the mighty ruler, conqueror of enemies and himself unconquered, whose friend is never slain and never subdued.

Indra

I.21.1 May the resplendent Lord come to us and be with us; he is the granter of prosperity, the Lord of men, the slayer of dark forces, the warrior, the subduer, the showerer, the cherisher of divine love and the assurer of safety. (Also Rg. X.152.2)

I.21.2 O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent ones, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us. (Also Rg. X.152.3)

I.21.3 O resplendent Lord, destroy our enemies; humble those who are in array against us; send him to the deep dungeon who seeks to harm us. (Also Rg. X.152.4)

I.21.4 May you frustrate the purpose of him who hates us, deprive him of his weapon who seeks to overpower us, grant us full security against his fury and wrath, and ward off his weapon. (Also Rg. X.152.5)

Sūrya and Cure for Jaundice

- I.22.1** May your sore-sickness and yellowness disappear when exposed to the Sun. We have enclosed and surrounded you with the ruddy radiations of the Sun
- I.22.2** With ruddy colours we enclose and surround you for a long life, so that this man may be cured of the disease and become un-yellowed, free from Jaundice (harimāṇam).
- I.22.3** Whatever are the divine red-rays or the cows are of ruddy colour, with various forms and with various potencies; with them we enclose and surround you.
- I.22.4** May the pale-green hue, the sign of weakness of my body, be transferred to enrich the beauty of parrots and the freshness of herbs. (Also Rg. I.50.12).

Vanaspati-Ramā, Kṛiṣṇa and Asiknī

- I.23.1** Night-born you are O herb:O dusky (rāme), O dark kṛiṣṇa, and black in hue (asiknī), O Rajanī, the colour-imparting hue, please recolour the ashy spots, the leprosy or leucoderma. (dusky-rāma, dark-kṛiṣṇa and black in hue-asiknī.).

- I.23.2** May you remove from this place the leprosy patch and the white ash-coloured one; make the spots disappear. May your own colour come to you and let you throw far away his white specks.
- I.23.3** Dark is your place of repose and dark your dwelling. O herb, you yourself are dusky. May you make every spot disappear from this place.
- I.23.4** With my excellent knowledge and experience (as a physician), I have chased away the spots of bone born leprosy and those of the body-born, which are caused on the skin by infections.

Asuri Vanaspati-Against Leprosy

- I.24.1** The Sun, the strong winged bird (*suparna*) was born first. Its gall, the pitta, you have received. The biotic force, gained by the sustained experiments and observations, gave that form to the plants.
- I.24.2** First of all, the biotic experiments led to the discovery of the remedy the leprosy. It is destroyer of leprosy. We have again and again confirmed it. This destroys leprosy and has made the skin of uniform natural colour.
- I.24.3** Of uniform colour is your mother and of uniform colour is your father. O medicinal herb, you make the skin uniform. May you make this man of uniform appearance.

I.24.4 This herb is dark-coloured. This makes the skin of uniform colour. This herb has been pulled out of earth. O herb, may you accomplish this work efficiently and restore (to man his) previous (original) natural appearances.

Agni-Cure of Disease

I.25.1 Entering which the fire burns up the waters, and where the scrupulous performers of duty pay homage (i.e.the vital breath), that they say, is your highest real birth place. Appreciating this, O fever, may you spare us.

I.25.2 If you are the burning or if you are the heat, or if your cause of birth shows its effect throughout the whole body, then, you are called (ramp or spasm) (hrudu). O divine one, causing jaundice (yellowness). Appreciating this, O fever may you spare us.

I.25.3 If you are paining or if your are aching all over the body, or if you are the son of the venerable Lord, the sovereign, then you are called cramp and spasm (hrudu) .O divine one, causing pallidness. Appreciating this, O fever, may you spare us.

I.25.4 Homage be to the chilling fever (that comes with shiver). I pay homage to the dry heat, homage be to the fever that comes on alternate days (anyedyu), to the one that comes on both days (ubhayedyu), and the one, that comes every third day (tṛtiyaka).

Indra and Others

I.26.1 O bounties of Nature, may that weapon (lightning) remain far from us and far the hail-stones, that you hurl.

I.26.2 May that liberal donor, be our companion; may the resplendent Lord, the Lord of prosperity and the inspirer Lord of wonderful wealth be our friend.

I.26.3 O cloud-bearing winds, children of heavenly heights, with sun-like skins, may you grant us protection and happiness ever spreading.

I.26.4 May you give us good shelter. Be gracious and bestow happiness on our bodies. May you grant delight to our offsprings.

Indrāṇī

I.27.1 There on the other bank are thrice-seven (*triṣaptāḥ*) she pythons, just having cast their sloughs. With their sloughs we cover the eyes of the evil-intending highway robber.

I.27.2 Let the army carrying large bows, move in all the directions cutting down the enemy and raising the morale of our people all around.

L27.3 Many were not able to withstand the attack. They could not even take away their children with them. Like the shoots of bamboo they were finished from all sides. Those with evil intentions never prosper.

L27.4 Move forward, O both our feet. Be quick. Hurry up. Carry the liberal donors to their houses. Let the resplendent lady, unconquered and unrobbed, move in the fore-front as leader.

Agni

L28.1 The divine adorable Lord, the killer of pests and dispeller of disease, has come forth burning the double-dealers, the germs, sorcerers (*Yātudhāna*) and the vile infections away.

L28.2 O divine one, may you subdue the deceits, germs or infections and burn them up. O Lord of black trail, may you burn out the malicious ones thoroughly.

Yātudhāni

L28.3 These malignant microbes have cursed(the patient) with cursings that has taken malignity as her root (*mūra= mūla*); that has seized our young babies to suck the blood. Let her devour her own child (*tokam*).

L28.4 May the bacteriophages (*Yātudhāni*) eat-up their own sons, sister and grand-children, may the hurried (*vikeśyah*) mutually destroy (one another). May the parasites be shattered asunder.

Brahmaṇaspati-Abhīvarta-Manīḥ

- I.29.1** With the all conquering ampoule (maṇi), with which the sick patient (Indra) gains strength, O Lord of Sciences (knowledge), may you strengthen us for the sake of our nation.
- I.29.2** Conquering our rivals, conquering those enemies who do not pay our dues, and conquering those who invade us, may you defeat him who reviles us.
- I.29.3** The Divine Creator Lord has strengthened you and so has the Blissfull Lord. All the elements have strengthened you so that you have become all conquering.
- I.29.4** All-conquering, all-subduing, and the destroyer of rivals, let this muscle (of mine) be injected with the fluid from and ampoule. These vaccines are in our nations' interest. They are the cures against epidemic disasters.
- I.29.5** Lo, the Sun has gone up high and high has gone up this word (vācas) of mine, so that I may be slayer of enemies, slayer of rivals, no rival would be spared from my side.
- I.29.6** May I be destroyer of rivals, full of strength, conqueror of Nation and having sway over subjects, so that I may rule over these heroes (vīrān) or brave sons and the people.

Viśve-devāḥ-All Bounties of Nature

I.30.1 O Nature's all bounties, O heavenly planets may you offer protection to this man. O months (the Adityas= months), may you or stars keep a watchful eye on him. May no one , whether related or unrelated, bring to him death caused by human weapons.

I.30.2 O enlightened ones, may those among you, who are fathers and who are sons, listen intently to these words uttered by me. I entrust this man wholly to your charge. Looking after him well carry him to the full span of life.

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I.30.3 O dear bounties of Nature, who are in heaven, who are on earth, who are in the midspace, in the herbs and in the cattle, may you extend the life of this man to his full old age. Let him get over the hundreds of other deaths.

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I.30.4 O enlightened ones, those of you whose share are the after-offerings, those who consume oblations and those who eat the food not offered as oblation, and those, among whom the five regions have been divided, all of you I make his companions at (assigned different) sessions.

Āśapātāḥ--Guardians of Quarters

I.31.1 To the four immortal quarter-guards of the regions, the controllers of all the creation or existences, we offer our oblations.

I.31.2 May the four bounties of Nature, that are the quarter-guards of the regions, release us from the nooses of misery (perdition-Nirṛti) as well as from each and every sin.

I.31.3 United I offer oblations to you. Unlamed I offer you oblations of melted butter. May that bounty of Nature, which is the fourth quarter-guard of the regions, bring well being to us.

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I.31.4 May it be well with our mother and father, well with our cows, animals and men. May all the creatures be good and benevolent to us. May we behold the Sun for long long years.

Dyāvā--Pṛthivi-Cosmogony

I.32.1 O men, let you listen and understand this. He will speak of the great spiritual knowledge. That, from which the plants draw their life, is neither on earth nor in the sky.

I.32.2 The mid-space is their stop-over, like the one meant for the resting of the tired. The real station of all this creation, only the virtuous ones know or perhaps they also know not.

I.32.3 Whatever the agitated heaven and earth have formed, that even today is ever full of sap like the springs coming out of a lake.

I.32.4 All this has surrounded the one of them and all that is resting in the other. I pay my homage to heaven, the knower of all and to the earth, the bestower of all the riches.

Āpah--Waters

I.33.1 The golden-hued glittering, purifying, wherein was born the Sun and wherein the fire, those of beautiful colour that conceived the fire (the foremost adorable one) in their womb, may those elemental waters be beneficial and pleasing to us.

I.33.2 Amidst whom the venerable sovereign goes over-seeing the truth and the untruth of men; those of beautiful colours that conceived the fire in their womb, may those elemental waters be gracious and pleasing to us.

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I.33.3 Those, that the bounties of Nature consume as food in heaven and that come up often in the midspace; those of beautiful colours, that conceived the fire in their womb, may those elemental waters be gracious and pleasing to us.

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I.33.4 O elemental waters, may you behold me with an auspicious glance; may you touch my skin with your body. Dripping lustre, glittering here and that are purifying, may those elemental waters be gracious and pleasing to us.

Sweet Vegetation—Sugar-Cane:Love-Spell

I.34.1 This creeper is born from honey. We dig you out with honey. You are born from honey, so you make us full of honey.

I.34.2 May the honey be at the tip of my tongue. May the sweetness (of honey) be at the root of my tongue. O sweetness, may you reside in my action; may you come to my intentions too.

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I.34.3 May honey-sweet be my coming in, and may honey-sweet my going away be. May I speak honey-sweet with my tongue; and may I become honey personified.

I.34.4 I am sweeter than honey. Sweeter even than the honey-yielding plant (ikṣu or sugar cane) am I. May you verily desire me like a branch with honey-comb on it.

I.34.5 To banish malice, I have surrounded you with sugar cane (ikṣu) spreading all around, so that you may be desirous of me and may never go away from me.

Hiranyam - Gold

I.35.1 The gold, which the children of the dexterous tie affectionately to the commander of a hundred (śatānīka) armies; that I tie to you for vital power, for lustre, for strength and a long life of hundred autumns.

I.35.2 The pests and the blood suckers cannot stand against him, as this is the first born vigour of the bounties of Nature. He, who wears the gold got from the children of dexterous, leads a long life among the living ones.

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I.35.3 Brilliance, light, vigour and power of the waters as well as potencies of the plants we lay in him just as the capabilities abide in the resplendent Lord. Whosoever wants to become dexterous, let him wear gold.

I.35.4 With the seasons of even months (saṁāna māsa) I fill you with the milk of the year. May the resplendent Lord, the adorable Lord and all the enlightened ones approve you ungrudgingly.

Here ends Kānda-I

Hymns 35, Verses 153